THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"*Holiness unto the Lord.*"

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THE FEMALE RELIEF SOCIETY.

A BRIEF SKETCH OF ITS ORGANIZATION AND WORKINGS IN THE CITY OF NAUVOO, HANCOCK CO., ILLS.

By Eliza R. Snow.

According to authentic testimony, an organization, of which the present Female Relief Society is a fac-simile, has always existed when the Church of Jesus Christ has been fully organized. "Elect lady," as it occurs in the New Testament, has direct reference to the same—alluding to one who presided over this Institution. See 2nd epistle of John, 1st verse.

The first organization of this Society, in the present dispensation, was effected on the 17th of March, 1842, by Joseph Smith, President of the Church of Jesus Christ of Latter-day Saints, assisted by other prominent Elders. His apology for deferring the organization till that period, was the great pressure of duties, labors and responsibilities which devolved upon him. By his suggestion a meeting was appointed in the Masonic Hall, and a limited number invited.

Perhaps a few extracts from the "Minutes of the Organization," would be interesting—they are too lengthy for insertion in full:—

"Nauvoo Lodge Room,
March 17, 1842.

Elder John Taylor was called to the chair, and Elder Willard Richards appointed secretary.

Meeting commenced by singing, 'The Spirit of God like a fire is burning,' &c. Prayer by Elder Taylor.

When it was moved by Pres. Smith, and seconded by Mrs. Cleveland, that a vote be taken to know if all are satisfied with each female present, and are willing to acknowledge them in full fellowship and admit them to the privileges of the Institution about to be formed. Vote unanimous.

President Smith addressed the meeting to illustrate the objects of the Society; that the Society of sisters might provoke the brethren to good works, in looking to the wants of the poor, searching after objects of charity, etc., to assist, by correcting the morals and strengthening the virtues of the female community, and save the Elders the trouble of rebuking, etc. He proposed that the sisters elect a presiding officer to preside over them, and let that presiding officer choose two counselors; that he would ordain them, and let them preside over the Society, just as the Presidency preside over the Church; and if they need his

instruction—ask him—he will give it from time to time.

Let this Presidency serve as a Constitution. If any officers are wanted to carry out the designs of the Institution, let them be appointed and set apart, as Deacons, Teachers, etc., are among us.

The minutes of your meetings will be precedents for you to act upon.

He then suggested the propriety of electing a Presidency to continue in office during good behavior, or so long as they shall fill the office with dignity, etc.

Motioned by Mrs. Whitney, and seconded by Mrs. Packard, that Mrs. Emma Smith be chosen President; passed unanimously.

On suggestion of President Smith, the Presidentess Elect made choice of Mrs. Sarah M. Cleveland and Mrs. Elizabeth Ann Whitney for Counselors."

After which the ceremony of ordination was performed: "When Pres. Smith resumed his remarks, giving instruction how to govern themselves in their meetings, what order to observe, how to regulate discussions, etc., etc., and concluded by saying, 'Do not injure the character of any one; if members of the Society shall conduct improperly, deal with them, and keep all your doings within your own bosoms, and hold all characters sacred.'

It was then proposed that Elder Taylor vacate the chair. Prest. Emma Smith and her counselors took the chair; and

Elder Taylor moved, seconded by Prest. J. Smith, that we go into an investigation respecting what this Society shall be called, which was carried unanimously."

(The discussion, which was lengthy and interesting, is wholly omitted.)

"By unanimous vote, Miss Eliza R. Snow was appointed Secretary, and

Miss Phebe M. Wheeler Assistant Secretary, and

Miss Elvira A. Coles, (the late Mrs. Holmes,) Treasurer.

Prest. J. Smith said, 'I now declare this Society organized with President and Counselors etc., according to Parliamentary usages, and all who shall hereafter be admitted into this Society must be free from censure, and received by vote.'

Elder Taylor addressed the meeting by saying that he is much gratified in seeing a meeting of this kind in Nauvoo; his heart rejoices when he sees the most distinguished characters stepping forth in a cause which is calculated to bring into exercise every virtue, and give scope to the benevolent feelings of the female heart; he rejoices to see this Institution organized according to the law of Heaven; his prayer is, that the blessings of God and the peace of Heaven may rest down on this Institution, henceforth.

After singing, 'Come let us rejoice,' etc., the meeting adjourned for one week. Dismissed by prayer."

Before retiring, each gentleman present gave a liberal donation to commence the funds of the Institution.

The following lines were found written on a scrap and lying on an open Bible in the room where, and at the time when, the Society was organized; which have been carefully preserved and transcribed as an appropriate frontis-piece to the F. R. S. Book of Records:

"O Lord, help our widows and fatherless children! So mote it be. Amen. With the SWORD and the WORD of TRUTH defend thou them. So mote it be. Amen."

When organized, the Society consisted of nineteen members, exclusive of its officers. This number augmented from time to time, until at the close of the fiscal year it amounted to 1,158. The meetings were so large that the largest hall in the city was densely crowded and it became necessary to adjourn to the Grove, the usual place in the Summer for holding Sabbath meetings, which was provided with a suitable stand and a supply of seats for large assemblies.

The Society soon became so popular that even those of doubtful character in several instances applied for admission, and to prevent imposition by extending membership to such ones inadvertently, stricter rules were adopted than seemed requisite at first. Each one wishing to join the Society was required to present a certificate

of her good moral character, signed by two or more responsible persons.

The meetings were opened and closed by singing and prayer, and systematic order was observed throughout. In each meeting reports were given by those whose duty it was to visit from house to house and inquire into the circumstances of the sick and destitute —donations were received and those subjects discussed which appertain to woman's duties, influence, responsibilities, etc., etc.—whatever has a tendency to benefit and elevate society at home and abroad.

Frequently President Joseph Smith, Bishop N. K. Whitney and brethren of the Twelve met with the sisters, and through the inspiration of the Spirit of God, imparted rich counsel and intelligence; instructing, not only in duties concerning the poor, but also in all the relations of life, as wives, mothers, daughters, sisters, and as saints of the Most High, our duties to one another and our responsibilities as examples to the world, etc.

The first Winter after the Society was organized, was exceedingly cold and severe. Many, in consequence of exposure and hardship in their expulsion from the State of Missouri, and the unhealthiness of the climate of Nauvoo, had been reduced by sickness to destitution, and had it not been for the timely aid of the F. R. Society would have suffered very much, and probably some would have perished.

About the last of July, 1842, when some of the officials of Missouri were taking measures to drag President Joseph Smith from Illinois by an illegal process, the F. R. Society sent a petition to Thomas Carlin, Governor of Illinois, in behalf of President Smith, claiming his protection as chief magistrate. The petition was signed by every member of the Society, and presented by its President, Mrs. Emma Smith, accompanied by Mrs. Amanda Smith and Miss E. R. Snow. The Governor's residence was in Quincy, fifty miles south from Nauvoo.

The following is transcribed from my journal written after my return: "The Governor received us with as much cordiality and politeness as His Excellency was master of, assuring us of his protection by saying that the laws and Constitution of our country should be his polar star in case of any difficulty. He manifested much friendship, and it remains for time and circumstances to prove the sincerity of his professions."

We subsequently ascertained that at the very time that the ladies of Nauvoo were visiting him, presenting the petition and listening to his protestations of friendship and love for legal right and justice, his emissaries were engaged in secret plotting in his behalf, against the rights and safety of President Smith, and aiding the unprincipled bloodhounds of Missouri. But whatever the result, the F. R. Society had made a noble effort, and it was compensated by knowing that the great, good man, Joseph Smith, appreciated it.

The city of Nauvoo was divided into four wards, and after the Society became too numerous to convene in one assembly, it was decided to meet alternately in the different wards from week to week so as to give equal opportunities to all.

President Joseph Smith donated a city lot to the Society for the purpose of making homes for the homeless, and also to furnish work to those who were able to work and were out of employment, which he proposed deeding to the Treasurer and her successors in office, for the use of the Society. He also donated the frame of a house, and made arrangements for it to be moved on the aforesaid lot, for a commencement of the establishment. But this benevolent and judicious project, with many others which were designed for the amelioration of the condition of suffering humanity, was blasted in the bud by the blighting hand of religious persecution, and through which the once beautiful city of Nauvoo became a desolation, and its inhabitants exiled to Mexico.

God, who makes the wrath of man praise him, has overruled, as he ever does in all things, for the good of them who put their trust in him. In having been driven from a city, we have become a Territory—should have been a State—and here, the Female Relief Society, more amply developed than in Nauvoo, has extended its branches to every ward and settlement

from Bear Lake in the North to Santa Clara in the South, and yet, as seen in prospective, it has but little more than emerged from its embryo state in comparison to its great future.—*Woman's Exponent.*

OLD BACHELORS.

What more miserable object can there be than an old bachelor? And who attracts so much disagreeable attention from those who behold him? People in general do not know whether to compassionate or condemn the poor fellow, and so they adopt a compromise and laugh at him. There can be no doubt about this fact—that the life of the old bachelor is a sorry one. If he is poor, he is snubbed by mankind in general; if he is rich, he is pampered and petted, but it is rendered evident, at the same time, that as a whole, people are only making much of him in the hope that he will remember them in his will. He is considered, by numerous nephews and nieces, and a large circle of acquaintances, as a legitimate object for plunder; and never are such better pleased than when they have compelled him to disgorge some of his wealth. As a rule, he has to take up his residence with people who allow him to remain with them on sufferance only; and the general impression appears to be that he is a species of social reprobate, who ought to be made as miserable as possible. Many persons make a point of openly jeering at him when they do not desire to obtain anything from him, while others pet and coax him when there is anything to be gained thereby. But, whenever he is pampered, he must be painfully aware that it is not so much for himself as for that filthy lucre which he is reputed to possess, and this knowledge, if he be a man of any sentiment, must be peculiarly galling. Those who, in his younger days, really loved the old bachelor, die off, become scattered over the world, or create new ties for themselves. He creates few, if any, of these new ties. A man, by marriage, most frequently unites himself with a young and rising generation, and his children remain attached to him until he dies, and treasure his memory long after he has passed away. This is what, in the very nature of things, the old bachelor cannot do; if he wishes to secure the affection of a rising generation, he must ingratiate himself with the children of other men, and, at the best, has to content himself with a second-rate love, and this love, second-rate though it be, is difficult of attainment. He may buy the semblance of it, but no one can know better than he does when he has purchased the shadow for the substance. Besides, a long life of bachelordom developes a number of objectionable characteristics which are calculated to induce people to place themselves in antagonism to him. He has for many years no one to care for but himself; no one's comfort or convenience to study but his own. This generates selfishness, which in time becomes chronic. Further, every service which is rendered him being paid for in some way or other, he deems himself privileged to snap and snarl if things are not exactly to his liking. This induces the belief, on his part, that his comfort is paramount to everybody else's, and should on all occasions receive the first and most careful consideration. Thus he loses his equanimity if people—even those who are not beholden to him in any way—display a disregard of his likes and dislikes. He grumbles, for instance, when they invade his territory and leave his door open; and growls still more bitterly when those around him make a noise. In short, he becomes fidgety, irritable, and intensely selfish; and yet, though this is the case, he is placed in such a helpless position that he must perforce allow himself to be plundered, and bullied, and played upon generally by most of those with whom he comes in close and familiar contact.

There is much that is distinctive about an old bachelor. An ancient

individual himself he differs, in a marked degree, from other aged men. In the matter of dress, he is at once more particular, and more apparently negligent; though this apparent negligence may arise from the fact that he has nobody who will take any trouble whatever in reference to him. Generally, he wraps himself up in a manner which at once bespeaks the very great solicitude he entertains on his own behalf; and the thought of "catching a cold" is a bugbear which frequently haunts his mind, and tends to make his life miserable. Nervousness and querulousness are among his distinguishing characteristics; and a hatred of all "little noises" is another striking idiosyncrasy. Thus, though he may profess, and really feel a love for children, he likes them to be near him only when they are quiet, and is apt to speak testily to thoughtless youngsters who are indulging in riotous proceedings. Many a young life is rendered one of intense anxiety and caution by the close proximity of an old bachelor, and not a few exuberant bursts of innocent mirth are checked by his acrid interference. It is not surprising that, under these circumstances, the old bachelor is avoided to a greater or lesser extent and regarded in the light of an infliction. Though indisposed to relinquish his privileges, it is aggravating to him to notice this is the case; and he is often grieved to find that he is almost incapable of securing the real love of anyone. He hates himself because of his foibles and crochets, but it is too late in the day for him to reform, and so he continues to cherish them, and indulge in eccentricities of dress, manner, speech, and in many instances, thought.

Though there are many old bachelors, comparatively few of them die unmarried. When least expected, they contract matrimonial alliances, thereby disappointing numerous nephews, nieces, and *protegees*, who have been confidently expecting that they would come in for their property. The marriage of an old bachelor is regarded by many of these people in the light of a personal injury: and the chances are that he alienates, or irreparably offends, two-thirds of his professed friends. It is argued that an aged man—already far advanced in the sere and yellow leaf—has no right to tie himself in such a manner, it being his imperative duty to remain single, and look after the interests of those who have sacrificed so much on his behalf. The chances are, that his marriage is one of convenience more than actual love, both on his part and that of his wife. She, perhaps, takes him because he is wealthy, and can provide her with a first-rate establishment; he, probably, marries her because he feels insufferably lonely, and wishes to have a home of his own, where, if he cannot do everything exactly as he likes, he is certain of meeting with a real welcome. He becomes tired, no doubt, of living with others, who, if expediency demand they should do so, will not hesitate about casting him adrift. Whether such marriages, as a rule, turn out completely satisfactory, is doubtful. As already hinted, the old bachelor generally becomes unfitted for domestic life; and, though, perhaps, after a hard struggle, aided by his wife, he tones down some of his more glaring defects, it is questionable whether he ever altogether undoes the evil work of years. This, at any rate, is certain—if his union proves fruitful, he must continually be haunted by the consciousness that he cannot, in the ordinary course of events, hope to live to see his children grown-up and in a fair way of managing for themselves.—*Liberal Review.*

MOSAIC HISTORY CONFIRMED.

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Mr. A. C. Harris, editor of the London *Hieroglyphical Standard*, has recently discovered a papyrus in an Egyptian tomb, which is pronounced the largest, finest, best written, and best preserved of any which have ever yet been found in the land of the Pharaohs. When unrolled it is over 120 feet long

by 18 inches in width. It dates back to Rameses III. (the Ramispinit of Herodotus), and has consequently been more than 3,000 years in existence. It contains precious revelations of the political and religious civilization of Egypt in that remote period, and is written in a mixture of hieroglyphics, with signs of letters and syllables. The text of the papyrus is an address from King Rameses III. "to his people and to all the people on the earth" upon the great events of his reign, as well as that of his father, Setinecht, and of his grandfather Manephtah Seti II.; events which put an end to a period of religious evolution, very important also for the study of Biblical history. Rameses relates how he has himself restored the ancient Egyptian form of worship and re-erected the temples, endowing the latter with a munificence upon the effects of which he dilates in full. At the end of his address he enumerates his various warlike exploits, and all the other services he has rendered his people. The religious evolution of which mention is made refers to the period of Moses, to the monotheistic worship founded or restored by him, and comprises all the events which terminated in the destruction of monotheism in Egypt and the exodus of the Israelites. This papyrus is consequently of the highest interest for the study of Mosaic religion and legislation, and is of great use in explaining and confirming many important details of history. Dr. Eisenlohr recently gave a lecture upon this subject at Heidelberg, at a sitting of the Historical and Philosophical Society, and in his lecture gave a complete translation of the address of Rameses to his people, which, together with the lecture, has been published at Leipzig.

BEECHER ON WOMAN SUFFRAGE.

We can see no necessity for going back to "an ancient Semitic nation and a king who had seven hundred wives," to determine the question of woman's rights. Ask some men of the present age, good, noble, honest, temperate and intelligent men, with two, five or ten wives each, and they will answer that woman should not only be granted suffrage, but should be free to avail herself of every advantage which men have for gaining useful knowledge. One of their mottoes is "educate the mothers, elevate her children." The following ideas are sound and correct, and it is a pity that all men do not think with Beecher on the subject in question:

People fear the effect upon the family if women should vote and think. They think that the tenderness and sweetness of the family relation has something to do with weakness. It has much to do with fineness, but not with weakness. It is not the fact of woman's looking up to man that pleases him—it is that in her that looks up. We know what Soloman said of woman without thought and without judgment, and he surely ought to know—he had seven hundred wives. If the question of woman's rights is to be determined by quoting the Old Testament, I have but a word to say: It is the last question which ought to be decided for us by an ancient Semitic nation and a king who had seven hundred wives. A greater freedom for woman will not unsex her. That is the very fear that the Orientals everywhere have to-day, and you laugh at them. Once, in Athens, no woman could learn literature, eloquence or philosophy, unless she were a courtezan. The virtuous mother and wife were denied these refinements, this knowledge, which were thus made the insignia of unvirtue. Since then, woman has steadily progressed through the centuries, until now she is a leader in literature, foremost among artists. Has literature, art and philosophy made her less fit for a wife and mother? Does it take away taste and destroy refinement to ponder deeply? Make mothers more and you make their children more. You will not make them coarse by giving them

power. Is God coarse because he is infinite? That which the family needs more than anything else is a higher state of womanly development.—*Woman's Exponent.*

RETROSPECTION.

At stated times it may be profitable for one to review the past, especially if by such review valuable hints may be gained for future guidance. Otherwise, retrospection is a mere waste of time and force, and an infallible sign that growth, moral or intellectual, is for the time being suspended. Instead of sitting down to grieve over ruined fortunes the sensible man will set himself at once to work to retrieve them; instead of mourning over past errors the philosopher will study how to correct their effects and avoid them in future. If the business men of Chicago should fold their hands in quiet despair over the ashes of their noble city, the canker of grief and the bitter sense of loss would prove more fatal to their life and health than will even the fierce and almost superhuman exertions they are making to raise their phœnix from the dust.

Individuals like nations live in their decadence upon the glory of their past. We count the years our Republic has numbered, and the achievements she has wrought as nothing when weighed in the balance with what we hope and believe she will accomplish in the future. If the time ever comes when, as a nation, we dwell on the historic past more than on the auspicious future, the page of our greatness will have been written. And thus with individuals. How few of us in middle life that have not stood at open sepulchres where hope and love and friends are quietly inurned, and we left to plod along the dusty highway with no voice or song to beguile the weary travail. But if we open our eyes we shall see all around us hapless mortals whose necessities we may relieve, and in such blessed ministrations find the surest balm for our own bleeding hearts; we shall discover innumerable opportunities of cheering heavy hearts by sympathizing words, of strengthening feeble virtue by the utterance of noble sentiment, and rescuing the unwary from the snares of the destroyer. Life is too short for retrospection; while we weep for our lost, we hasten to join them; while we bewail our errors, our ignorance, our feebleness, we are losing time that might be spent in correcting the one, and removing and strengthening the others. While we sit with hands folded in mute despair over our irreparable losses, the orphan's cry falls unheeded on our ears, the hungry go by unfed, the sick untended, and the dying lack the last offices paid to suffering humanity. Bearing the burdens of others we forget our own; engaged heart and soul in the achievement of some worthy object, the canker tooth of regret ceases to gnaw at our vitals, and the discipline of adversity wooks out for us and in us that for which it was sent.—*N. Y. Tribune.*

The majority of those who succeed in life do not do so by any single stroke or sudden leap into a desired position. It is by small savings and overwork that most gains, in time as well as money, are made. The *Saturday Review* says: In literature, as at the bar, or, indeed, in any vocation, it is constancy which insures success and good work: and constancy is nowhere so well tested as by persevering utilization of margins, alike of time and of all the other material productions. It is the extra half hour a day which wins—the half hour which the student devotes to gathering up the fragments that are left, to noting down the stray, unusual facts, to placing them under old heads which may comprehend them, to summing up the proceedings of the day, and to fixing in his mind as nearly as may be, its most faithful and suggestive products.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, NOVEMBER 19, 1872.

A NOVELTY.

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UNDER the caption "A Substitute for Baptism," the *Liverpool Mercury* has published the following:—

On Sunday, Nov. 3, 1872, a well-dressed congregation filled St. George's Hall, Langham-place, London; the numbers being due to the public announcement that "the service of the dedication and benediction of children would be performed for the first time, being a substitute for the ancient ceremony of baptism." Godfather or godmother there was none. When the usual hymns were sung and prayers said, the Rev. C. Voysey descended from the platform or stage, and taking his place in front of the parents of the child, commenced the "Order of Service for the Dedication and Benediction of Children," composed by himself, and performed on Sunday for the first time. It should be stated that it was after the reading of the second lesson that the "service" was commenced. The latter began with an exhortation, in which occurred the following passages:—"The father and mother of this child now present desire us to join with them in giving thanks to the Lord and Giver of Life for His precious gift to them, for all His mercy in supporting them under their anxieties, and for granting a happy issue out of much pain and sorrow. They have brought this child into the congregation of those who love the Lord and trust Him, that we may, with one accord, make our prayers on his behalf, that he may grow up in health of mind, body, and estate, and be a blessing to his family, to his country, and to the world at large. . . . . By this our solemn service we would, as it were, dedicate and consecrate this infant's soul and body to the service of God." Then followed prayers for the parents and child, with responses from the choir. After the singing of a hymn, Mr. Voysey turned to the father and mother, and asked, "What is the name of this child?" The father answered, but the name was inaudible. The congregation stood all this time; and here the "order of service" prescribes that "the minister shall take the child in his arms" and say certain words "in the name of the congregation." Accordingly, Mr. Voysey took the infant, and resting it on his left arm, said, "We receive this child (naming him) at the hands of his father and mother, and here with one accord solemnly dedicate him to the service of Almighty God, our Heavenly Father. . . . May God hear our prayer, and make this child a brave soldier of the truth and of every righteous cause." The whole congregation responded "Amen," the little fellow crying, not very loudly, the while. The "benediction" came next. Mr. Voysey, addressing the infant by his newly-acquired name, said, "We give the welcome in the name of the Lord; the Lord bless thee and keep thee; the Lord mercifully encompass thy life with joy and peace. The eyes of the Lord be ever upon thee to give the courage under temptation, and to cheer thy heart in the day of thy sorrow," &c. At the conclusion of the "welcome" the congregation said "Amen," and then Mr. Voysey gave back the child to its parents. The ceremony ended by the singing of "Glory to God in the highest," followed by a hymn of praise and thanksgiving from the Revised Prayer Book. The services of the day were then proceeded with.

The "service" celebrated by the Rev. Mr. Voysey was evidently considered a novelty by those who attended it; and it is doubtless a novelty to most, if not all, of the sects composing modern Christianity. Certain it is, that it is a great innovation on the "ancient ceremony of" infant "baptism" as administered by the leading sects; for some of those sects hold, in common with the Episcopal Church, the doctrine set forth in the 27th Article of Faith of the "United Church of England and Ireland," to wit.: "The baptism of young children is in any wise to be retained in the Church, as most agreeable with the institution of Christ." And that there may be no evasion of this duty on the part of Episcopalians, nor dubiety as to the age of young children to whom this should be administered, the "Book of Common Prayer" states, "The curate of every parish shall often admonish the people, that they defer not the baptism of their children longer than the first or second Sunday next after their birth, or other Holy-day falling between, unless upon a great and reasonable cause, to be approved by the curate." The "Article" quoted above has existed in the form in which it is given for upwards of 300 years, but the doctrine of "baptizing" infants was originated about the year 250 of the Christian era.

But ancient as the ceremony of infant baptism is, the ceremony of blessing infants under the Gospel dispensation is more ancient. And while the antiquity of a practice is no guarantee of its truth or falsity, there is one grand distinguishing difference between blessing little children and baptizing them. This difference is, that the ceremony of blessing little children has the example and sanction of the Lord Jesus Christ, while the ceremony of baptizing them has no sanction from him, nor any scriptural authority whatever.

The blessing of little children was administered by Jesus as we find in Mark 10. 14, 16, where he says, "Suffer the little children to come unto me and forbid them not; for of such is the kingdom of God." "And then he took them up in his arms, put his hands upon them, and blessed them." Here is the plain, simple practice of the Savior. How different to the man-made institution of infant baptism; an institution utterly unknown in the practice of Jesus or his Apostles, and unknown to the early Christians for upwards of two hundred years after Christ's ascension. This erroneous doctrine is said to have been first promulged in Africa "in the most dogmatic age, and in the most corrupt portion of the Church." Afterwards, "in the year 370 was baptized the child of a Roman Emperor, who insisted on its being so. Cyprian, bishop of Carthage, was the first patron, and Augustine, bishop of Hippo, was the first lawgiver of infant baptism."

That there is no scripture authority for the performance of this ceremony is acknowledged even by some of those who practice the error. Archbishop Whately says of this ceremony: "The silence of the sacred writers on the subject is, at least, so far as any express directions are concerned, *admitted on all hands.*" Dr. McNeile, Dean of Ripon, writes "concerning the baptism of infants at all, I do not know *one word* of God." The *North British Review* states, "Scripture knows nothing of the baptism of infants." But, independent of human testimony, the sacred ordinance of Baptism required all to whom it was administered to be previously taught in the first principles of the Gospel, to believe in the Lord Jesus Christ as the Redeemer of mankind, and to repent of sin. An infant is powerless in *all* these conditions

during its infancy, and continues so until it attains years of accountability before God.

Now while we do not sustain the Rev. Mr. Voysey in his assumption of the authority to administer in this holy ceremony, yet, it is plainly evident, that the act of blessing little children is in keeping with the practice of the Savior, and agreeable to the custom of the primitive church. And while it is viewed as a novelty by those who profess to believe in the Gospel, it is no novelty to the members of the Church of Jesus Christ of Latter-day Saints. On the day of the organization of this Church, April 6th, 1830, this sacred ordinance was enjoined on it as a law, in the words, "Every member of the Church of Christ having children, is to bring them unto the elders before the Church, who are to lay their hands upon them in the name of Jesus Christ, and bless them in his name." Doctrine and Covenants, Sec. 2, Par. 19. Thus this practice which drew the large "well-dressed congregation" to Langham Place, because of its novelty, has existed and has been publicly practiced in the Church of Jesus Christ of Latter-day Saints for upwards of forty years, in its ancient simplicity, as administered by Christ, when on earth, and in keeping with his commandment to his Church in this generation.

J. G. B.

ABSTRACT OF CORRESPONDENCE.

Elder Thomas Dobson writes from New York, under date of Oct. 29th, that the company of Saints under his charge which left Liverpool in the "Minnesota," on Oct. 16th, had arrived safely. During part of the voyage the sea had been quite rough, and at one time sea sickness very generally prevailed. On the Saturday prior to landing, a concert was given by the Saints, at which the Captain and saloon passengers were invited guests. Everything passed off creditably and all appeared to enjoy themselves very much. Several meetings were held during the voyage and uninterrupted union prevailed among the Saints.

CORRESPONDENCE.

AMERICA.

Off Castle Gardens,
New York, Oct. 29, 1872.

President Albert Carrington.

Dear Brother—I very much desired writing to you after having been released to return home, but through having considerable business to attend to previous to taking my departure from England, I deferred to do so until the present time.

I will now briefly state that having been called at a General Conference held in Salt Lake City in the spring of 1870, to take a mission to Europe, I immediately responded with pleasure to the call. I commenced my missionary labors in the Manchester Conference, where I traveled until June 1871, when you appointed me to the Presidency of the Leeds Conference, where I have labored until my departure for home.

I can truly say that I never spent an equal time with so much pleasure and satisfaction, as I have had during my missionary labors in England. I can bear testimony to the fulfilment of the promises pronounced upon my head by the servants of God in setting me apart for the above mission.

The Saints have treated me with uniform kindness and consideration during my sojourn in their midst, for

which I earnestly pray that God may bless them.

With very kind love to yourself and all at "42," I remain your brother in the Gospel,

O. G. SNOW.

GREAT BRITAIN.

Birmingham, Nov. 6, 1872.

President Albert Carrington.

Dear Brother—On Monday I was released from my confinement, the doctor giving the welcome words, "all right." I can assure you it is a treat to me to breathe the fresh air; I wish I could say "pure air," but this luxury one is deprived of in this country. I feel thankful to our heavenly Father for his goodness towards me. I realize how greatly I have been blessed in my late sickness, and hope and pray that I may prove myself thankful in deeds. Please accept my sincere thanks for the interest you have manifested in my behalf, and for your faith and prayers. I am also extremely obliged to the brethren connected with you in the Office.

The brethren and sisters throughout this Conference have been very kind to me. The sisters Timms have been to me both "mother and sister," never knowing when to stop waiting on me. The brethren in the Priesthood have visited me often, especially brother Robinson, who has come regularly every night. Brother E. W. Snow has been to me a brother in very deed, ever watching over me by night and by day. I trust that I may never prove myself ungrateful to him. The ties formed between us cannot easily be broken; "a friend in need, is a friend indeed."

Last night, for the first time during the last five weeks, I attended meeting in Hockley Chapel. It was very gratifying to meet again with the Saints. I intend to visit among the brethren here in Birmingham until I gain my usual strength.

Brother Snow returned last night from a visit to Coventry, and reports everything favorable. The Branch Presidents send in satisfactory accounts and state that the people are trying to live their religion. I am pleased to state that our I. E. Deposits have for the last two months increased twenty-five per cent., showing a determination on the part of the Saints to help themselves.

I am sorry to say there is very little inquiry in this Conference after the principles of our most Holy Faith. I often get uneasy, and try to blame myself, brother Snow and the local Priesthood, as being the cause. But when I reflect, I don't see what more we can do; if people will not listen, we certainly cannot make them, still it makes me feel uncomfortable and uneasy. My constant prayer is for the Lord to give me wisdom and to guide me, that I may be enabled to fill the high and holy calling he has entrusted me with.

Praying that the Lord may bless you continually with those things you stand in need of, I remain, with kind regards to yourself and all at "42,"

Your humble servant,

C. H. WILCKEN.

CONFLAGRATION AT BOSTON.

Thirteen months have scarcely elapsed since the "Great Fire of Chicago," when we are startled with a recurrence of a similar visitation to the City of Boston.

At about half past seven on the evening of Saturday, the 9th inst., the Boston fire began in the heart of the business portion of the city, where there are large buildings chiefly granite. A special dispatch to the London *Times* says:—The fire broke out in a large granite building at the corner of Summer and Kingston-streets, in an engine room in the basement, spread rapidly up the elevator, and soon appeared from the roof. An alarm was promptly sounded from the fire department on the ground. By this time the roof was in flames. The engines were all working before any other store caught. The wind was

calm at the beginning, but it soon blew a gale from the west and north-west. The granite crumbled, and the buildings being filled with goods caused the flames to spread rapidly. The fire extended north-west and south-east along Sumner Street, also from that street in a north-easterly direction. By four o'clock on Sunday morning 22 blocks were destroyed, the burnt district at that time covering about 60 acres, bounded by Sumner Street on the south-west, Big Broad Street on the south-east, Pearl Street on the north-east, Milk Street on the north, and Washington Street on the north-west. The intervening area, filled with costly buildings and goods, had then been destroyed. On Sumner Street the line of fire then extended over one-third of a mile from the bay front at Broad Street to within one block of Boston Common. From this line the burnt district extended north-east about a quarter of a mile in this area, where the fire destroyed Winthrop Square, Franklin Square, Beebes Block, Franklin, Devonshire, Federal, High Kingston, Atkinson, Williams, Lincoln Arch, Otis, Chauncey, Hawley, and the neighboring streets. Beebes Block was valued at two millions, and the total loss is estimated at one hundred millions. The Boston fire department was crippled by the epidemic among the horses, this also preventing to a great extent the removal of the goods. Aid was summoned from Worcester, Providence, New York, Fall River, Lowell, Lynn, and other towns, and was promptly sent.

All the railways running into Boston ran fast trains, carrying firemen from the neighboring cities, many companies arriving before three on Sunday morning.

The police being unable to maintain order, the United States troops and marines stationed there were ordered on duty. Extensive plundering went on during the confusion; 200 thieves, some of them being women, were arrested.

The loss of life was heavy, but it was impossible to tell the number accurately.

No building seemed fireproof, all succumbing.

At seven o'clock on Sunday morning the fire was still spreading north of the boundary given above. It had passed along Devonshire and Congress Streets to Water Street, crossing northward and burning on towards State Street. The postoffice was then announced in danger. The building adjoining was burning. The banks and other establishments in State Street were moving valuables to a place of safety. Buildings in several places have been blown up to stop the progress of the fire. The old brick church was reported in danger. At nine o'clock on Sunday morning, buildings were blown up in Congress Street and rear, this to some extent staying the flames. North of this, warning had been given, and everybody was preparing for the worst, and was moving out. The telegram sent came from Boston and Providence Railway Station, half a mile west of the burnt district. Communication with the northern section of the city was imperfect.

A later dispatch to the *Times* says—

The burnt district of Boston is bounded by Bedford, Sumner, and Federal streets on the south, by Broad street on the south-east, east, and north-east, by Central and Water-streets on the north, by Washington-street on the north-west and west. The fire did not reach State-street. Within these boundaries nearly everything is destroyed or burning, covering about 100 acres. A Boston telegram, dated the 10th, shows that the fire is under control. The banks destroyed are the North America, Revere, and the Continental. The offices of the *Boston Transcript* newspaper are burnt. The offices of the *Globe*, *Journal* and others are safe. The progress of the fire was chiefly stayed by blowing up buildings. A meeting of citizens was held at the mayor's office at two o'clock this morning, when it was determined to make use of gunpowder to stay the progress of the fire northwards and northeastwards. The meeting also authorized a body of prominent citizens to take charge of the streets leading directly to the fire, with liberty to use gunpowder whenever they thought it necessary, with the consent of the chief engineer of the fire department. The first reports of the blowing up of the buildings were heard

shortly after three o'clock, in Devonshire-street, the blast being only partially successful. Houses began to be blown up in Federal-street soon afterwards. Many unsuccessful attempts have been made, but by five o'clock the proper method was discovered, and some buildings were effectually demolished by nine. At this time the progress of the fire had been thoroughly checked south, south-east, and south-west. At seven o'clock the firemen relieved from duty elsewhere were sent to the north side. Additional help came from other cities. A very large amount of water was poured upon the fire there, and therefore the flames progressed less rapidly, the fire burning with less intensity. At nine o'clock buildings were blown up at the corner of Congress-street and Congress Square, and at Lincoln and Kirby Streets. This being but partially successful, a large number of buildings were then mined near Broad Street, and adjoining streets, awaiting events. As already announced, the progress of the fire northwards has been checked. Many large buildings were burnt, including Hide and Leather, Shawmut, Commonwealth, and Mount Vernon Banks; the Merchants' Exchange and New England Trust Company. Trinity Church is also burnt. The light of the fire was seen last night at 100 miles distance from Boston. The calamity has paralyzed for a time three important Boston trades—shoe and leather, wool, and dry goods. Not one shoe and leather or wool establishment is left in the city, and but a few dry goods houses remain. The military were called out to-day. Over 1200 troops are on duty. The new postoffice, a large fireproof structure, is uninjured. A later report states that at a meeting of citizens held to-day, the mayor presiding, it was resolved to take energetic action to relieve distress and to rebuild the city. Relief committees were organized, and were beginning to work at once.

The London *Daily News* publishes the following telegram—

New York, Monday Morning, 11th.

Great excitement exists in this city respecting the terrible fire at Boston; the full details now received enlarge our sense of the calamity. The excitement in Boston is intense. Upwards of 100,000 persons witnessed the fire, and the marines were ordered out to preserve order. In New York the news was received with equal excitement. Several journals yesterday published special editions, and the newspaper and telegraph offices were crowded with business men anxious to learn the full extent of the disaster. The list of firms in Boston which suffer by the fire fills nearly a column of the newspapers, and includes many of the oldest and wealthiest tradesmen. The principal sufferers are in Devonshire, High Congress, Pearl, Arch, Franklin, Milk, Sumner, Kingston, Federal, Bedford, and Lindall Streets. Several lives were lost, and one or two merchants are said to have committed suicide. About fifty millions worth of the property destroyed is insured at New York. The latest advices describe the fire to be under complete control.

Boston, Nov. 10, Midnight.

The conflagration has at last stopped, after lasting for twenty hours and destroying seventy acres of buildings. The loss is estimated at not exceeding $100,000,000, and the wool, leather, and dry goods trades are said to be the heaviest losers. Troops have been stationed to guard the property. Several lives have been lost, and many persons have been injured. A financial panic is feared. Mr. Boutwell has telegraphed to say that such fears are unreasonable, and he promises to render every assistance in his power to avert such a calamity.

Boston, Nov. 11.

The fire broke out again shortly after midnight, but, although now raging violently, it is believed it will be got under. The interiors of the exchange and the postoffice are destroyed, and Trinity Church is but a mass of ruins. Chicago and other cities have proffered aid, and relief meetings have been called everywhere.

The second fire was caused by explosions of gas, and it has destroyed six large stores. The flames, however, have again been checked.

A Lombard telegram from New York says that the fire has caught the shipping, but it is believed that it will be confined to coasting and provincial vessels only.

ADDRESS BY PRESIDENT B. YOUNG.

On Oct. 8, President B. Young addressed the Conference as follows—

I have a very few words to say to the Latter-day Saints, on the subject spoken upon by brother Richards, concerning our friends who have such care for us. Brother Franklin says there are a certain few who expect to lead away the children of the Saints, not being able to operate on the spirits and feelings of the older ones, and that they are getting up schools for this purpose. It is a matter I have never spoken upon, for my feelings would perhaps differ from others; but I will tell you my private feeings publicly with regard to those who are starting schools, seminaries, and by-the-by colleges. To all who take an interest in educating the rising generation, whether "Mormons," Catholics, Presbyterians, Episcopalians, Methodists, or any other class of civilized, moral people, I say to you, I do thank you, I thank you sincerely for your kindness, and you shall receive your reward for all the good that you do. And I say to my brethren and sisters who are heads of families, if these schools can receive our children—and they are receiving many—and teach them without money and without price, send your children there, and bless the men who are engaged in this work. Live your religion yourselves, each and every one of you, before your children, teach them the truth just as God has revealed it in the latter days, and when they are old they will not depart from it, and you need not be concerned a particle. The Christian world, in their exertions to spread the Bible among what they call the heathen nations, will be blessed for all their good acts, and also for their labors in their Sunday schools and in their day schools; and for the morals that they teach; for all the faith that they teach to parents and to children in God the Father, or in Jesus Christ our Savior; for every trait of the character of the Savior which they teach and imitate in their lives, God will bless them, and I bless them. But you need not have any concern with regard to the rising generation. Instead of our children running after the world, the ungodly, Babylon, I hope to see the time when they will live their religion, and when the children of strangers will live the religion of Christ, and when those who now think they will turn away our children from the holy commandments of the Lord will see the error of their ways, return to the Lord, repent of their sins and receive the Gospel in its fullness, that they may may be saved. Our doctrine is not based upon tradition or the faith and doings of men, but it is a living faith in the living God, and it will bear all the scrutiny men are disposed to bestow upon it. Now it is faith against faith, work against work, and it is the power of God against the power of the enemy; and all good, all truth, and everything pertaining to that which we call truth is of God; and they who labor to promote it, whether in Sunday schools, day schools, in praying, preaching, refraining from evil, ceasing to take the name of the Lord in vain, being honest one with another, bearing no false witness against their neighbor, keeping the commandments delivered to Moses, and the commandments delivered to us, I say that all such individuals or people will be blessed in their deeds.—*Deseret News.*

PLAIN TALK TO THE GIRLS.

It is a fact which should be continually brought before the eyes of every girl in the land, that the fashionable method of committing suicide by wearing corsets should be frowned down. Say anything to one about wearing these ribs of whalebone and steel, and she will say they improve the form. The idea! Don't you suppose, you little fool, that your Maker knew what he was about when he fashioned you with his own hands? Or do you

think he made woman first. and afterwards made a French *modiste*, to get her into decent shape? Perhaps that was how it happened that women are left as nature made them, and fools are shaped by the dress-maker. But it would be only justice to allow the girls to grow up to womanhood before they became women or fools, instead of putting them into corsets when they were tender children.

It is absolute cruelty to put corsets on a little child. No child can wear them more than two or three hours at a time, at first, but they are made to wear them as long as they can endure the tortures and then take them off and rest awhile, only to resume the horrid things again, and so on until they become hardened to the torture, and can delight the dressmaker with a slim waist to suit her eye.

But the next question that arises is, whether anything has been taken from the body during the process of slimming the patient? Certainly, the waist was smooth and a little tapering before the corsets were applied, now it is longer, and not more than half the size at the bottom. If nothing has been taken from the waist, what have the corsets done with the organs that filled that portion of the body before the corset strings were drawn? They have been squeezed either above or below the waist, and, as those places were already occupied with organs of their own, those squeezed from the waist must have been forced into the space allotted for something else to grow in. So the logical conclusion is, the organs that nature placed within the waist have been forced to vacate the premises, and crowd themselves within the space allotted to other and equally important organs. No wonder the girls lose their rosy cheeks, when the corset strings are drawn so tightly that the blood can not circulate freely enough to run into the cheeks. No wonder that the lungs refuse to do their work when they haven't half room to work in. And no wonder the lower organs refuse to perform their office, and girls grow old before their time, suffering from female complaints brought on by wearing corsets and displacing the organs of the body.

We lament the fact that American women have so few children, yet the mothers continue to prevent children from growing up competent to rear children, by the abominable use of corsets. And fathers look on and say nothing. Talk about the foolishness of Chinese women cramping their feet! What are the feet in comparison with the lungs and heart?—*Home and Health.*

To Make Home Happy.—A smile, a gentle word of kindness, a tidy room and baby with a face clean enough to be kissed, should always be in readiness for the reception of the head of a family when he comes in fatigued and care-worn, from the pressure of the busy, daily routine of the outside world. Let him feel that if sympathy cannot be found elsewhere, it always exists for him at home. Let him see that his goodness in planning and laboring for the support and comfort of his dear ones, is appreciated and gratefully acknowledged by the performance of every little action of love that can be thought of for his enjoyment at home. Never let him meet with a fretful and fault-finding spirit, under the shades of that roof which should be the covering of his heaven on earth. If there are losses and crosses to be met, let the different members of families help to meet them bravely, instead of trying to discourage. If a husband and father does not, at all times, pay just that attention to his family that they think he should do, let it be remembered that he has many things to think of, many duties to perform, that they are not acquainted with, and could, probably, render him no assistance in, were he to take the time to explain to them, instead of making a little show of negligence, by not endeavoring to make his family understand all his business affairs. Let heads of families realize that to such testimonials they owe a reciprocity, and should spend as much time as possible at home, and always be possessed of the same good influence they love to meet with.—*G, in Woman's Exponent.*